The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. New Series.—No. 4. SATURDAY, JANUARY 23, 1886.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10. SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

January 24, 1886.——2 *Kings*, 25 : 1-12.

See last *Guardian*.

January 31.——*Daniel* 1 : 8-21.

The king of Babylon had given express orders that some young men of royal birth or of the nobility should be taken from Jerusalem and brought to Babylon to receive a special education fitting them for Government service. For it was not uncommon in those days for kings to place more reliance upon foreigners than upon their subjects. Among the young men thus brought away Daniel and three of his companions are specified. Happily, this Daniel was one of the few captives that was controlled by the love of God and by the consciousness of his entire dependence upon him for wisdom and ability. God had evidently been preparing him for the high position which he was destined to fill. His companions recognized the superiority of his character, and were glad to be guided by him. They were now placed in very trying circumstances, and needed great grace to resist the temptations to which they would naturally be exposed. It would suggest itself to them that every thing depended upon pleasing the sovereign, and that the part of wisdom would require them to sacrifice any peculiarities of their belief or practice opposed to the religion of the court of Babylon. But Daniel deeply felt that the thing of supreme importance was to please Jehovah, the King of kings, and that the greatest peril was in forfeiting his favour. He believed that God was able even to influence and direct the hearts of idolatrous kings so that they should do his bidding, even when they had no thought of it.

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." It was not merely the ceremonial law that forbad it; Daniel believed it his duty to observe even the ceremonial law, so far as he could, in this land of his exile; but there were other reasons that made him unwilling to adopt the court diet. God had shown him that the profit of a young man consists not in what he receives, but in what he learns to forego; that the highest elements of character require the subjugation of the appetites, not by constraint but willingly and ungrudgingly, so that the body and its claims may be in subjection, and the law of love in complete ascendency. So Daniel and his companions requested the prince of the eunuchs that they might be put upon a humbler diet. This person had conceived a great liking for Daniel, and was predisposed to gratify him, but he feared the displeasure of the king. Daniel asked that a trial might be made for ten days, during which their food should be pulse and water; if at the end of that time their health should appear to have suffered, they could be put upon the appointed diet. This was agreed to. At the end of the ten days they were in better condition than any of the others. So they were allowed to go on with their chosen diet.

Oh that many of the young men of our days who are placed in circumstances permitting them to obtain for themselves luxurious food and fine apparel, would learn from Daniel that the highest elements of power are found in connection with the subjugation of the appetites, so that a man may enjoy eating the plainest food, not for fame's sake or as a means of getting a religious reputation or the promotion of self-complacency, but that he may be the master of events and not their slave. And the appetites themselves do not yield true pleasure to those who are seeking their indulgence; the man of disciplined habits will eat his pulse and drink his water with an enjoyment not experienced by the man who fares sumptuously every day.

"As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

Some have the idea that it is not good for a man's intellectual development, that he be in the habit of receiving communications from heaven. Nothing in the world so awakens and stimulates the powers of man as to have fellowship with the Father of spirits, the Supreme Intelligence: and men who turn aside from God to carve out their own intellectual destiny, find out the end that they have made a most disastrous blunder. God does not now teach us much by visions and dreams, because we have a complete revelation, and it is not desirable that our attention should be diverted from that.

At the end of the appointed term of study, all the students were introduced to the king. He discoursed with them and found that none of them equalled Daniel and his three companions. Nay, he found them ten times better than all the magicians and astrologers in all his realm. And Daniel continued in positions of influence, more or less, till the first year of Cyrus, that is, for 70 years.

Golden Text. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

WEEKLY REVIEW.

—We have been asked to explain the words in 2 Thess. 2: 4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped." One who professes to release men from the obligations imposed by God, or who claims to have authority to impose obligations from which God declares them free, in a word, one who supersedes the legislation of God by his own legislation, makes himself greater than God. In a State, the supreme authority is vested in this sovereign; and if any one undertakes to dispense men from obeying the sovereign, it will be understood at once that he makes himself greater than the sovereign, and is a usurper. It is not necessary that this self-exalting one should declare himself an opponent of the sovereign, or should, in so many words, assert his superiority; the mere fact that he overrules the teachings and requirements of the king, and makes the transgression of his own precepts a more flagrant offence than the transgression of the royal mandates, shows that he makes himself greater than the king. The text refers to some one or some succession of persons, acting thus with regard to the word of God, setting it aside as the supreme standard of faith and obedience, and constituting his or their own decrees such a standard instead. For instance God has forbidden the worship of other than himself; this self-exalting one sets aside this prohibition and commands that others shall be worshipped and invoked. Not only so, he creates objects of worship, and requires all to offer homage and honour and supplication to those whom he has beatified. But he that does this makes himself greater than God. We have not to go far to find a system professing to be of God, professing allegiance to Christ, professing to be the true Church of Christ, having a Head who claims to have just the powers we have referred to, who demands more honour for his own decrees than for the word of God, making the salvation of men depend upon their observance of them, creating objects of worship, and in many ways ignoring and nullifying the word of God. We are to notice the various particulars in which this Man of Sin is pourtrayed, and it becomes evident that the subject of the description is a system claiming to be the Church, but really of the nature of an apostasy, the tendencies to which were manifest when the apostle wrote and were afterwards fully developed; a system stretching from those early times down to the very Advent of Christ; a system wonderfully deceitful and plausible. The temptation that was resisted by our Lord, namely, that he should seek the honour and glory of earthly dominion by the adoption of worldly expedients, thus paying homage to the Prince of this world, was afterwards presented to those who claimed to be his followers, and yielded to by them. The hindrance referred to by the Apostle as retarding the manifestation of the Man of Sin was the presence of the Emperor in Rome. The removal of his court to Byzantium, gave the bishop of Rome the opportunity of aspiring to the exercise of supreme power in the Church and in the State. We cannot accept of the teaching that the Man of Sin is a single person yet to be manifest. There is, between the Apostle and the Second Advent of Christ, first, he that letteth, and secondly

the Man of Sin, to whom elsewhere an ascendency of 1,260 years is assigned, and we cannot but regard each of them as representing dynasties, or powers transmitted from one to another.

—The Bishop of Bombay preached a sermon on Sunday evening in the Cathedral, on betting and gambling. The sermon is published in one of the daily papers, and is deservedly attracting attention. The Bishop argues very forcibly that the mild forms of betting and gambling that obtain in society and as practised by honourable people, pave the way for more pronounced forms of gambling, and for practises that are the reverse of honourable. The Bishop wields a sharp sword, and his trumpet gives no uncertain sound. He calls some ugly things by their right names. Here are extracts :—

The first count then, to be brought against high play is that it is the very incarnation of selfishness, and that selfishness of a specially low type. Its motive is to transfer a sum of money from another man's pocket to your own. You may use no means which are admitted to be dishonourable, but there the fact remains. It is his and you mean to make it yours—a truly noble and unselfish intention, if we look no farther than this. We shall have to look farther hereafter, but meanwhile, I confine myself to the mere selfishness. This intent to win other people's money, begets a habit of inveterate selfishness, of total disregard for the good of others, of thinking for yourself as against them, which is subversive of all Christian principle. The rule for the Christian's life with his neighbour's is to be:—"Look not every man on his own things but every man also on the things of others." The most honourable betting man's rule is and must be the exact opposite of all this. It must be—think, plan, scheme, do everything, in a word, except cheat, in the exclusive interests of self, and thereby, to the direct detriment of others. His gain is of necessity his neighbour's loss. Again I say, a worthy pursuit, if we declined to look farther than its selfishness. But then we are obliged to look farther; to look, at least at some kinds of betting, from the point of view which Charles Kingsley put so strongly. This noble and generous intention of transferring your neighbour's money to your own pocket, may I ask how you intend to carry it out? You mean to do it by giving or taking odds which he believes to lie in his favour and which you have made out to be in yours. In other words, you intend to overreach him by all means not absolutely dishonourable; to avail yourself of private information to which he has been carefully denied access; to outwit him by your own superior cleverness; to do all which can turn the odds in your own favour, while he still believes them to be in his. And the excuse which you give for so acting is that he does the like by you, that it is a thoroughly understood thing on both sides. The excuse is worthy of the pursuit—that it is allowable to come as near as you dare to dishonourable dealing yourself, because by thus tampering with what is questionable, you encourage other people to do the same. * * * The last charge to be brought against gambling is written in letters of blood on the history of race-courses and gaming-tables. It is that the excitement which it maintains is fatal to all noble and Christian living. I do not merely allude to the horrors which startle us now and then from our complacency. When our eye catches a paragraph in the newspapers, with the heading: —"Another suicide at Monte-Carlo," we all acknowledge that the play which led to this carried terrible moral consequences in its train. But what I would have you think of at present is the scarcely less terrible demoralisation which stops short of such consequences as these. Where one victim was impelled to self-destruction, how many stopped short with mere ruin? Where a loser resorted to suicide, were winners in no way demoralised? To winners and to losers alike, all moral distinctions become confused as the passion for excitement grows stronger. No tie, domestic or social, can stand against the wholesale deterioration which this terrible mental dram-drinking brings with it. * * * Is it your duty to society and to yourselves, is it your duty to those for whom Christ died, to encourage or to discountenance a practice against which the charges are so grave and so undeniable? You cannot hold that excitement for its own sake is a desirable atmosphere for men to live in; nor that greed with strong temptations to sharp practice can promote the well-being of the community; least of all that the combination of the two can be anything but a plague spot in the midst of us. If you cannot but acknowledge that this is true, I would ask you to treat gamblers and gambling so as to show all the world what you think of them.

But the Bishop's sharp sword becomes a little blunt at the point. He assumes that his hearers are not guilty of these practises. Why assume this? or assuming this to be so, why preach such a sermon at all? The Bishop says people need to be "educated" on the subject of social play and gambling and what they lead to. True; but in preaching a sermon like this the Bishop should allow his hearers to decide whether the cap fits them or not, and if it fits he need not tell them not to wear it. G.

—We learn that Major Tucker, Salvation Army, has returned from sick leave to England, and that he is doing "general duty" at the Presidency. The *Indian Watchman* refers to the three years' good service at his own expense rendered to the Salvation Army by the Rev. Mr. Gladwin who is now engaged in the Social Purity movement. The *Indian Witness*, referring to the Salvation Army prosecutions in Gujarat by the Gujarat missionaries, says: "We wish both parties could have a slight appreciation of the intense dislike which Christians in all parts of India feel for their quarrels. Let the party which feels sure that it is in the right make haste to set an example of *quiet* submission to wrong for Christ's sake, and it will speedily win." G.

—The *Indian Witness* learns by a private letter received from the Rev. T. H. Oakes that he is about to withdraw from the ministry and membership of the Methodist Episcopal Church. The letter states that Mr. Oakes would not take this step if it had been possible for him to remain in India. Duty calls him to England. The work he is to take up in that country is of the "Wesleyan type." Our esteemed brother endeared himself to many who were associated with him in the Lord's work in India, all of whom, while regretting his loss to the Church of Christ in India, will heartily wish him God-speed in his new sphere of labour in England. G.

—Catholicus sends us another characteristic letter from Dhond. It is a marvel to us how he can expect us to continue publishing letters of the style and spirit in which they are written, or if published how he could expect any of our readers (other than himself) to read them. Let him imagine a protestant addressing a letter to the Editor of a Roman Catholic paper, abusive of what the R. C. Editor conscientiously believes to be the true church, and imagine, if he can, the Editor gravely publishing in his paper a letter ridiculing the true church for all his true Catholic readers to read; and then imagine the thoughts and feelings of these Catholic readers towards the Protestant writers of the letter and the Catholic Editor who published it. Our correspondent should see how unreasonable his expectation is. There is, of course, an implied compliment in the supposition that we will be found meek enough to publish this ridicule of ourselves and of what is dear to us. G.

—A review of the week would not be complete without some reference to the income tax discussions. The public generally are agreed that a tax is necessary. Many express more or less willingness to be taxed—if the tax that they approve of be imposed. But the tax that each one approves of is generally that which will fall on classes of persons other than the one *he* belongs to. The income tax will, without doubt, be a serious matter to persons on comparatively small salaries, who have to make regular remittances to England at a most unfavourable rate of exchange. A tax on luxuries seems to be more generally approved of. We too think it best: it is the most equitable, and the least compulsory—persons can regulate the amount of tax they pay by indulging in, or abstaining from the use of luxuries. G.

—We are glad to learn that Miss Tucker (A. L. O. E) who was so seriously ill in out of danger and improving in health.

—A number of letters and papers addressed to the Editor await his return: notices of them stand over until our next issue. G.

—The Editor of the *Bombay Guardian* has been absent for ten days on a visit to Kurrachee, in discharge of duties connected with the eldership of the M. E. Church, and has only returned as this issue of the *Guardian* is about to go to press. This will explain the delay in noticing letters and communications sent for him during his absence.

—The Annual Conference Sessions of the M. E. South India Conference will commence next Thursday, January 28, at 11 a.m. in the Grant Road Church.

The Bombay Guardian.

SATURDAY, JANUARY 23, 1886.

THE FUTURE OF THE CHURCH OF INDIA.

The *Messenger of Light (Sh'id Shida'n)* contains a paper by the Rev. Robert Clark entitled, What is to be the Future of the Church of the Native Christians in India? in which this important subject is very ably discussed. We believe that in this matter as in others, "Man may propose but God disposes." Still it is given unto some, no doubt, to recognize the present trend of the Spirit's guidance and from this to apprehend something of the future development. There may be too much planning on our part, seeing that the Master-Builder has given us in the Scriptures, his own plans and designs for the church of God. Mr. Clark says :—

At the very beginning of our Gentile dispensation, the command of God was given to St. Peter, to incorporate all Gentile nations into the Church of God. A great sheet was let down by its four corners from heaven to earth, which contained beasts and birds and

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creeping things of every kind; and the voice was heard from heaven saying "Rise, Peter, kill and eat." I venture to affirm, that no such voice as was then addressed to the apostle, has ever yet been heard by the Church of England, or by any other Church in England, or in any other country, to "kill and eat," and to assimilate to itself all nations of men, both great and small, so as to incorporate them all into its own body. The Roman Catholic Church may arrogate to itself such a claim, and it is God's goodness to us that that claim has not been allowed. In any case we in England make no such claim. The xixth article of our Church recognises, that there were churches in Jerusalem and Alexandria and Antioch as well as in Rome, and all true Anglicans speak of many churches existing in many countries in modern times. We have ourselves lately seen "the Church of England and Ireland" forming itself into two churches, which we all now recognize as the Church of England, and the Church of Ireland.

We have not understood Peter's vision as an instruction to the Apostolic Church to kill and eat the nations of the earth, but as an intimation to Jewish believers that the middle wall of partition was done away, and that the ceremonial law was no longer to separate Jew from Gentile, so that the blessings of salvation through Christ could now be freely imparted to men of other nations. The reception of the Gospel does not interfere with nationality except where this clashes with the interests of other nations and the highest development of humanity. We do not believe that the Master intends that the Church of England, or the Baptist, Methodist, or Presbyterian church should devour and subdue the earth, but we believe that the Church of Christ shall be used to *irradiate the world with the glory of God*, Mr. Clark says:—

It is true that our Church of England is borne by her sons and her daughters into many parts of the earth They go forth as members of the Church of England, in the same way as many Scotchmen are members of the Church of Scotland. Our colonists and sojourners in many countries remain her children, wherever they are; and when they return home, they are members of their western churches still. But when the Gospel is received by the people in a foreign land, the Church is not that of the race which introduces it, but that of the Native people who receive it. The members of the Church of England remain what they are, and the members of the Native Church become in due time a Church of their own. We are taught by the leaders of our Church at home, that those who seek to carry out a different policy from this natural one, are inflicting an injury on the whole Church of Christ, and are causing a loss both to themselves and to others.

There is a simplicity in the Gospel, and a power in this simplicity, that very few understand. When a man fully submits to Christ, he is filled with the Spirit, and is filled with love, and this love solves all the problems that now harass us. We believe that our one plan is to get our converts in India to reach this experience. There will then remain neither dissensions or discussions about nationality or about denominationalism, Orientalism or Occidentalism. Just so far as the Church of Christ in the West has received the Spirit of Christ, it has ceased to be occidental. "Neither in this mountain or in Jerusalem shall men worship, but in every place." It is sometimes forgotten that the Gospel which the West received, was received from the East, and that the ideas and modes of thought peculiar to the West, so far as they clashed with the requirements of the Gospel, were overcome by it. The people of this country err in supposing that we are bringing them something Western. It is not the Spirit of the West, but the Spirit of God that we wish them to receive.

We quite agree with Mr. Clark and the writers whom he hath quoted, that the denominationalism of Western lands need not and should not be propagated in this country; but if Christians from the West are the guides of the Native Church, it will be absolutely necessary that the Lord of the harvest should enable these evangelists to see eye to eye, and to distinguish between the essential and the unimportant.

FREE PARAPHRASE OF THE GOSPEL OF MATTHEW.

(Third Chapter.)

In those days, while Jesus was yet in Nazareth, came John the Baptist, preaching in the wilderness of Judea and saying, Repent ye: for the kingdom of heaven is at hand. Daniel the prophet, six centuries before, had spoken of a wonderful kingdom that should be set up by God himself in the latter days, on the earth, to stand forever, to take the place of all other kingdoms, consisting of the redeemed, and ruled by the Messiah. Many of the old prophets had spoken of this kingdom in glowing terms. The announcement now made by John the Baptist, that the kingdom of heaven was at hand, created a great sensation among the Jewish people.

This preacher was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John the Baptist sought to prepare the way of the Lord by leading men to see and forsake their sins. The Jews had mostly become lifted up with pride, and despised others, and it was necessary that they should humble themselves before God on account of their sins, and bow the knee to him whom God had sent for their redemption.

John the Baptist had camel's hair clothing, and a leathern girdle about his waist. His food was locusts and wild honey.

The people of Jerusalem, in fact, of all Judea, flocked to him in great numbers, and many came from the region about the river Jordan. And when they heard him preach about the kingdom of heaven which the Messiah was to establish, they became conscious of their sinfulness and unworthiness, and confessed their sins, and in token of their consent to receive the Messiah were baptized by John in the river Jordan.

Many Pharisees and Sadducees came to the baptism. These were sects or divisions of the Jews: The Pharisees professed to be great jurists, and were very strict in religious observances, whereas the Sadducees were rather careless and skeptical; both classes were proud, and looked down upon the common people with scorn. John said to these: O generation of vipers, who hath warned you to flee from the wrath to come? He meant to say that as the Devil is called the Serpent, so these were his children, enemies of God and of God's method of salvation. The most prominent sin of these persons in the eyes of God, in their neglect to supply the common spiritual interests of men. Bring forth, therefore, fruits that show repentance. It is in vain for you to profess a willingness to receive and follow the Messiah, so long as you cherish the feeling of your sufficiency and treat lightly the claims of the poor. You say, We have Abraham for our father, and glory in this; I say unto you that God is able from these stones to raise up children to Abraham.

And now the axe is laid at the foot of the trees; the judgment of God is about to appear; every tree that does not bring forth good fruit is hewn down and cast into the fire. I indeed baptize you with water, in token of your repentance; but he that cometh after me is mightier than I whose very shoes I am not worthy to bear; he shall baptize you with the Holy Spirit and with fire. Water is for the body, cleansing it; but what man chiefly wants is a power greater than his own, in his heart, purifying it. The Holy Spirit, like fire, must cleanse the heart of the sinner; and the great feature of Christ's salvation is that he gives the Spirit. Whose fan (adds John the Baptist) is in his hand, that he may winnow the wheat, that is, his people; driving sin out of the church and gathering true believers into it; and burning up the chaff with unquenchable fire. So that the work of Christ is here described as spiritual, transforming, distinguishing, potent and final; having special regard to the church. The triumphs of the Gospel are to be in connection with the purity of the church.

Then Jesus himself came from Galilee to Jordan, to be baptized of him. But John objected, saying, I have need to be baptized of thee, and how comest thou to me? Jesus said, Be it now thus; it thus becometh us to fulfil all righteousness. Then John suffered it to be so. And after the baptism, Jesus issued from the water. At that moment, the heavens were opened above him, and he saw the Spirit of God descending in the form of a dove and lighting upon him, and there was a voice from heaven saying, THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED.

THE NORTH INDIA CONFERENCE, M. E. CHURCH.

The Conference met in Lucknow, Jan. 7th, and closed its sessions on the 12th. About 50 American missionaries, including the young ladies engaged in zenana and school work, were present The session was pleasant and harmonious. The Rev. H. Mansell of Bareilly, was elected President; the Rev. B. H. Badley, Secretary. As voted last year, the discussions were held in Hindustani; the minutes were kept in both English and Hindustani. Not counting the 248 baptized at Ajudhiya, 1,016 baptisms were reported as occurring during the year, the largest number yet reported. One native preacher, A. Solomon, had baptized over 100 adults and children

At the opening of the Conference the cheering intelligence was given that the Rev. Andrias Babaji, a well-known native preacher, formerly a *faqir*, had just baptized 46 people in a single village We are glad to know that our native preachers are proving so successful among their countrymen, and hope they may all be filled with zeal and wonderfully blessed during the coming year.

The reports were very interesting and full of inspiration. One missionary gave it as his opinion that we as a Mission are on the eve

of a great spiritual awakening and revival: another declared that it had already commenced. We hope to hear that many hundreds have been brought into the Kingdom this year.

A resolution was adopted looking to the sending of native missionaries as soon as possible into Nepaul, Bhot, and even to places more remote, the missionaries to be supported by contributions from our native churches here. This will doubtless lead to something practical by and bye, and is a step in the right direction.

A resolution was adopted requesting a visit from Dr. McCabe—"Chaplain McCabe"—as he is popularly known in America, one of our Missionary Secretaries: it is hop d that he may be able to visit us next cold season, along with the expected Bishop.

The anniversary meetings held every evening were very interesting. One evening was given to Sunday-school work. The accounts presented were very encouraging. We now have upwards of 500 Sunday-schools attended by 20,000 pupils of whom 4,336 are Christians; the others are Hindus and Mohomedans. Many interesting incidents were told.

In the Educational anniversary addresses were made by Rev. Dr. Scott, Rev. J. H. Messmore, Miss Easton and Miss Knowles. At the close a movement was set on foot to perpetuate the names of two of our deceased missionaries, the Rev. J. D. Brown and the Rev. C. W. Judd. The plan is to secure the sum of Rs. 1,200 for each name to endow a memorial scholarship in the Centennial High School, only the interest being used: in this way worthy young men are being educated for the university and to fill other important stations. The amounts subscribed will be counted as "centennial offerings:" about Rs. 1,000 were pledged and other sums will be given. It is hoped that the desired Rs. 2,400 may speedily be secured. If any reader of the *Guardian* would like to assist in this good work he can do so by sending a contribution to the writer.

The work carried on by the zenana missionaries and wives of missionaries is in a hopeful condition. The Ladies' Conference was well attended. Steps were taken looking to the establishing of a Woman's College at Lucknow where we now have a flourishing High School for girls. Miss Thoburn was appointed Agent to solicit funds for the proposed College.

The Rev. Dr. Scott and the Rev. J. T. Mc Mahon were welcomed back from furlough: the Rev. J. C. Butcher, M. D., Miss Lanck and Miss Kyle, joined the Mission: Miss Lawson and Miss Dyer are *en route* from America. Miss Gill, Miss Thoburn, Miss Sparkes and Miss Easton are to visit America on furlough this year.

The new year begins well. We go forth expecting to succeed. God is with us and we rest in His gracious promises.

B. H. BADLEY.

APPOINTMENTS.

OUDH DISTRICT.

T. S. Johnson, P. E.	(P. O. Lucknow.)
Bahraich	W. Peters.
Barabanki	A. C. Paul.
Cawnpore	H. Mansell, S. Fieldbrave.
Do. Eng. Church	A. J. Maxwell.
Do. Mem. School	F. W. Foote, Esq., M. A., Principal.
Do. Native Chr. Indus. School	H. Mansell.
Gonda	S. Knowles, S. Paul.
Hardoi	E. Joel.
Lucknow	B. H. Badley, Chimman Lal, Peter Gray.
Do. Native Church	M. Stephen.
Do. Eng. Church	W. R. Clancy.
Do. Methodist Publishing House	J. H. Messmore, Agt.
Do. Centenl. High School	B. H. Badley, Principal.
Roy Bareilly	H T. Kastendieck, L. Cutler.
Sitapore & Lakhimpore	J. E. Lawson, Seneca Falls.
Unad	J. W. McGregor.

T. Craven Agent Methodist Publishing House, Calcutta.

G. H. McGrew, J. E. Scott and P. M. Buck on leave in America.

ROHILKHUND DISTRICT.

E W. Parker, P. E.	(P. O. Moradabad.
Aonta	N. R. Silas.
Bareilly	J. H. Gill.
Do. Theological Semy. & Normal Schl.	T. J. Scott, Principal; H. L. Mukerjea.
Bijnour	N. L. Rockey, J. F. Judd, and Dilawar Singer.
Bilsi	Mahbub Khan.
Bisauli	Antone Datt.
Budaun and Kahrala	F. L. Neeld, J. Jordon, Hassan Raza Khan.
Chandansi	*To be supplied.*
Futtehgunj West,	Abraham Solomon.
Jalalabad	B. F. Cocker.
Khera Bajhera	T. J. Scott.
Moradabad	E. W. Parker, J. C. Butcher, and H. A. Cutting.
Mandawar	Yaqub Shah.
Najibabad	To be supplied by B. McGregor.
Panahpore	H. J. Adams.
Pilibhit	D. P. Kidder.
Shahjehanpore	C. L. Bare, C. Hancock.
Do. Native Church	W. R. Bowen.
Do.	P. T. Wilson, M. D., supplying Medical Messny. Training Institution, Agra.
Do.	R. Hoskins, on leave in America.
Do.	J. T. Janvier, Superannuated.

AMROLIA DISTRICT.

Zahural Haqq, P. E.	(P. O. Sambhal).
Amrolia	Peter Merrill.
Babookhera	H B. Mitchell.
Bijor	Yaqub Cornelius.
Danerala	To be supplied by Parabhudass.
Dhanaura	To be supplied by Warren Scott.
Gangeshuri	Puran Mall.
Hassanpore	Charles Luke.
Joa	To be supplied by C. White.
Norania	Do. Do. Gurdujal Singh
Raipur	Do. Do. Bulaki Singh.
Rasulpur	Do. Do. Jumman Lal.
Sambhal	Zahur-ul-Haqq; Futeh Nur Khan.
Shahpur	To be supplied by Unasi Singh.
Sharifpur	Do. Do. Bhola Singh.

KUMAON DISTRICT.

J. W. Waugh, P. E.	(P. O. Dwarahath via Ranikhet.)
Bhabbar	T. Gowan.
Dwarahath	J. W. Waugh, C. Shipley.
Eastern Kumaon, & Tarai Schools	S. Dease.
Garhwal	J. T. McMahon, F. W. Greenwald.
Naini Tal, Eng Church	Supld. by J. Baume.
Do. Boys' High Sch.	De Loss M. Tompkins, M. A., Prin.
Do. Native Work	To be supplied.

S. Dease, M. D., Superintendent, Medical Mission Work in Kumaon and Gasuwal

D. W. Thomas, Supernumerary, (P. O. Bareilly.)

Appointments of W. F. M. S.

OUDH DISTRICT.

Lucknow. Girl's High School	Miss Thoburn, Supt. on leave.
Do. do.	Miss De Vine, Supt., Miss Rowe.
Do. Zenáná Work,	Miss Nickerson.
Do. Home for Homeless Women,	Miss Blackmar.
Do. *Rafiqe Niswan*	Miss Blackmar, Edi.
Cawnpore Girl's High School,	Miss Easton, Supt., on leave.
Do. do	Miss Harvey, Supt., Miss Kyle.
Do. [redacted] Work,	Miss L. Hyde, M. D.
Do. [redacted] ork,	Miss Reed.

[redacted]KHUND DISTRICT.

Bareilly [redacted] Orphanage and Boarding School,	Miss English and Miss Lauck.
Do. (on leave, in America,	Miss F. J. Sparkes.)
Do. Medical Work,	Miss M. Christiancy, M. D.
Do. Zenana Work,	Miss Downey.
Moradabad,	Miss Mansell & Miss Lawson.

KUMAON DISTRICT.

Naini Tal. Girl's High School,	Miss E. L. Knowles, Supt., Miss Dyer.
Pithoragarh Supplied by	Mrs. Grant.
Paori, do	Mrs. Whitby.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—If possible, please warn the public, especially missionaries, against one Shaikh Ahmed, who is going about the country obtaining money under false pretences.

He uses my name freely, and states he is a member of my Church, which is untrue. The man is a scoundrel, and ought to be made over to the Police by the next man who is appealed to by him. He says at one time that he is a Police officer; at another, that he is the Adjutant of one of Maharajah Holkar's Regiments; both false statements. He is a tall man and about 50 years old, I should think.

E. JEFFRIES.

Mhow, 21 Jan., 1886.

KHANDWA M. E. MISSION.

SIR,—The little Church is getting upon its feet. We have baptized four males from heathenism (aged, 25, 18, 14, 11); have to-day received five natives into full members (aged, 25, 22, 20, 18, 16); eight natives on probation (aged, 25, 19, 18, 14, 11, 11, 8, 7), including three of the above baptized; one by letter.

Of others than natives we have received to-day four by letter and three into full membership and one on probation. Two approved native local preachers are recommended for admission into the South India Conference for native work—as also one from Nagpur.

C. P. HARD.

Khandwa, C. P. 20th Jan., 1886.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club,)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

ASIA TUSOCIETY MUMBAI

M. E. CHURCH.—Services in the Dean Lane Hall have been resumed. Services to-morrow; Grant Road, 8-30 a. m. and 6 p. m. Dean Lane Hall, 11 a. m. and 6 p. m. Mazagon, 11 a. m. and 5 p. m.—Sunday-schools: Grant Road, 7 a. m.; Dean Lane, 9-30 a. m.; Mazagon, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 10-30 a. m. and 4 p. m.; Sundays-chool, 3 p. m. At Dean Lane Hall, 4 p. m.

TEA MEETING will be held at the Sailor's Rest opposite the Prince's Dock. In aid of Building a Methodist Church at Mazagon. Thursday 28th of January 1886 at 7-30 P.M. Admission 8 annas.

Epitome of News.

SATURDAY, JANUARY 16.

—Rangoon, Jany, 14th, (telegrams): On Sunday an engagement was fought at Sagine. Sixty dacoits were killed and 120 taken prisoners. Our casualties were three wounded and one killed.

The ministers composing the Hloot intend resigning The general opinion is that matters will thereby be improved, as certain members are suspected of treacherously giving information of the movements of our troops, which always appear to be known beforehand.

Four Europeans were recently attacked while proceeding to the forests, and were all killed.

The remains of Walker have been discovered mutilated and decapitated.

The Woon sent as guide with the rescue column has been sent back to Mandalay owing to his suspicious conduct. Nothing but dacoity is reported on all sides. The entire country seems to be in a state of ferment.

—Home papers: Mr. Grenfell, an English missionary, and Lieutenant von Francois have just explored, in the steamer *Peace*, the large rivers Lulengo and Uruki, tributaries of the Upper Congo, on the left bank of that river, They report that both the Lulengo and Uruki are navigable. It is also announced that the Mobanji, a great affluent of the Congo, on the right bank of that river, flows from the east, and that its identity with the Welli is no longer doubtful.

—Mr. Shipley, the American Consul at Auckland, reports to the State Department the following facts about a new volcano in the Southern Pacific Ocean:—

"At daylight on the 13th of October we observed dense volumes of steam and smoke-clouds ascending. We sailed sufficiently near to see that it was a submarine volcanic eruption. Considering that it was not prudent to approach any nearer that night, we lay to until morning. We then approached to about a distance of two miles. I have not words to express my wonder and surprise at its changing splendour. Eruptions take place every one or two minutes, changing in appearance every second, like a dissolving view. I can only say that it was one of the most awfully grand sights I ever witnessed on the high seas. As near as I was able to calculate the position of the volcano, it is about fourteen miles from the island of Honga Tonga. As to the size of the island thrown up, I am unable to state it correctly, there being so much steam and clouds hanging over it; but I judge it to be at least two or three miles long and 60 ft. high, in latitude 20 deg. 21 sec. south, longitude 175 deg. 28 sec. west.

—Judgment was delivered on December 21 in the trial, which has been proceeding at Warsaw since the 27th November, of the persons accused of belonging to the social revolutionary association styling itself "The Proletariate." Bardowsky, a justice of the peace, Lury, a captain of engineers, and four others of the prisoners were sentenced to be hanged. Eighteen were condemned to sixteen years' hard labour, in the mines, two to ten years and eight months' penal servitude, with exile for life to Siberia, and two others to transportation to Siberia for life."

—*Bombay Gazette:* "A retrospect of Indian taxation generally, and of the income-tax in particular, since the days of the mutiny, seems to show that, while it was perhaps a mistake ever to have imposed an income-tax in India, it was a still greater mistake to abolish it when once the plunge had been taken and the tax-paying community had become used to the burden. Novelty in taxation is the reverse of charming. A heavy tax to which we have long been accustomed is much less onerous than a lighter tax which is newly imposed. This fact does not seem to have been fully appreciated by the rulers of India during the last quarter of a century. If one moderate and reasonably adjusted tax had been maintained throughout, there would only have been discontent at its first imposition, and the financial position of the country would now be so good that there would be no necessity for wringing a high percentage of income-tax from persons ill able to bear the burden."

—B. J. De. Sa *vs.* Narayen Walljee: Mr. Justice Scott delivered judgment in this case, in which the plaintiff sought to recover Rs. 10,000 damages from the defendant, a Bhattia merchant, for so negligently driving his carriage as to bring it into violent collision with the plaintiff's carriage, reducing the latter to a perfect wreck, and striking the plaintiff with one of the shafts so violently on the chest and above the liver, as to lay him on a sick bed for some months.

His Lordship said: It is surprising that cases of this kind are not more frequently brought into court. The inhabitants of Bombay certainly seem to forget sometimes that public duty which makes it incumbent on every carriage-owner to exercise due care in the driving of his carriage. Damages Rs. 3,000, and costs of suit allowed.

MONDAY, JANUARY 18.

—*Times of India:* A meteor of extraordinary brilliance was seen a little after midnight on Saturday. There was a broad flash of light which was much brighter than the moon, and lighted up the whole of the heavens to the south. It resembled a flash of lightning except that it seemed to possess a bright central part like a nucleus. The direction from Cumballa Hill from which it was seen was E. S.E., and the exact time was twenty-seven minutes past twelve. It will be of interest for observers to compare notes as to time and direction and thus to learn the nature of the magnificent spectacle.

—In response to an appeal from the chaplain of the forces at Delhi, Messrs. Cassell and Co. have despatched, through the India Office, between 2,000 and 3,000 copies of their periodicals for the use of the soldiers assembled in that quarter.

—The annual report on the administration of the Bombay Presidency for the year 1884-85 has just been issued. The report is preceded by a summary from which we quote the following paragraph:—

"Though practically a year of peace, the revolt in the Soudan, whither an Indian contingent, including a Bombay regiment, was sent towards its close, and the unsettled state of affairs on the Afghan frontier were disturbing elements, the influence of which cannot be lost sight of. The monsoon, though generally copious, was insufficient in some parts of the Deccan, and in all places capricious; hence the harvest, though fairly plentiful, failed in some districts, and in the case of cotton and some other crops was much below the average. This failure of the cotton crop, coupled with other causes mentioned hereinafter, was naturally felt in trade, the returns for which, except in Sind, showed a decline; notwithstanding that in some branches, such as opium and seeds, there was a satisfactory advance. On the other hand the public health was eminently good, internal tranquillity was everywhere preserved, and education was advanced by rapid strides. The year, though it marked no epoch, and was undistinguished by any remarkable phenomena, must rank among those favourable to progress both moral and material.

—The *Mahratta:* In the columns of the *Madras Times* we read an account of the ceremony of opening an Industrial School at Waljabad. The enterprize is a missionary enterprize undertaken to give poor people the means of living by instructing children to earn their bread with the work of their hands. Such schools have not yet been many, but most of them that are, owe their existence to the charity of missionary bodies. It is a very useful service these missionary bodies are doing to the country, and we ought to be thankful to them; at the same time we cannot help observing that the attempt at supplying real education to the masses is a most successful attempt at sapping the foundations of the whole superstructure of Native society. By this time we ought to have been wiser. Natives as a race are grateful and loyal to those who supply them with their daily bread, and if by our lethargy and inaction we drive the lower classes of our fellow-subject, into the fold of the Christian pastors there is an end to all hope of recovering them. Let us, therefore, try to be up before it is too late. It is no use waiting for Government initiation; let us begin and call upon Government to assist.

TUESDAY, JANUARY 19.

—*Indian Witness*; Cor.: "Mr. Moore, of Winsted, Conn., U. S. A., made in September, a forty-six miles journey in a balloon, in thirty-five minutes. The trip was made at an average of 6,000 feet above the earth, and from this attitude he could see Hartford, New Haven, and New York, through the glass, like mere dots. In speaking of his experience, he said,—'Balloons, in descending, frighten the crows and poultry terribly. Going over farm-houses, I never heard such a racket in my life. When you are far up and above the clouds, the awful silence is terrible. You can hear the watch tick in your pocket, and the snapping of even a straw will make you start. The rushing of blood through your whole body is an experience you wouldn't care to have lost. There is no sensation of moving along, when perhaps you are going at the rate of a mile a minute, and everything is still as death.'"

—*Bombay Gazette;* Young House-breakers:—Inspector Jones charged Narayen Vinayek, a Hindoo lad 14 years of age, and Govind Appa, 17 years of age, before Mr. Ryan in three cases of house-breaking and theft. The police officer stated that the two lads were unemployed, and passed their time in entering the houses of respectable Hindoos living in Kalbadavie when they had left for their offices. The second accused used to watch and see no one was approaching, while the other would break into the houses. Several complaints having been made by Hindoos that their houses had been entered, two sepoys were placed in plain clothes in the neighbourhood. The result was that the prisoners were caught in their profitable game.

The first accused was sent to the Sassoon Reformatory for five years; and his accomplice was sent to jail for one month.

—*Indian Witness:* "We are glad to learn from the *Lahore Church Gazette* that Miss Tucker's condition is much improved. She has been conveyed to Umritsur, in the hope that she may derive benefit from the change of air. She appears to have been dangerously ill."

—The "Christian Unity Society" is an unpretentious little organization in Calcutta, made up of Christian ministers of various denominations. Its object is, "by united prayer and counsel to promote visible unity among Christian people." The Society was organized at the suggestion of a well known Church of England missionary, but embraces among its members representatives of all the churches and societies, and we might add, of all parties in the churches. Its aim is a good one, and its method the right one, and we would gladly see its scope enlarged so as to embrace a larger membership and influence a wider constituency. Unity must precede union, and we are glad that this object has been made into the watchword of the Society.

—We are sorry, though not surprised, to learn that the labours of the late Educational Commission have been practically lost. In the course of the debate on the Income Tax Sir Rivers Thompson said of the Commission,—"I cannot but look at their recommendations as an idea to be distantly looked forward to, but at present beyond the powers of the Government." Our fear is that the "at present" will continue for many years to come. The expenditure for education ought to be among the very last items curtailed, but unfortunately it is usually among the first to suffer. There will never be any solid progress in popular education until the work is taken up in earnest, and placed as far above the fluctuations of budgets as the Governor-General's salary or the allowances of, say, the Ecclesiastical Department.

At the Annual meeting of the Calcutta Tract and Book Society, the chairman, Colonel Brownlow, E. R., related two incidents in his own experience which were as remarkable as some of the best stories to be found in Missionary reports. During the Mutiny, when he was on the march or in the fight at Shahjahanpur, he was ordered to go with a party of Sappers and Miners, and burn the mansion of a *moulvee* of some distinction who had given a good deal of trouble as the leader of a band of rebels. While directing the collection of the furniture in a pile, to be set on fire, he saw a book lying open, face downward, on a sofa or divan, and found it to be a copy of the New Testament in Urdu. It had so happened that in the heat of that revolt against the Christian Government, when to be suspected of sympathy with Christianity was enough to cost a man his life, a copy of the message of salvation had found its way into a leading rebel's house and was actually being read by some inmate when the entry of the English caused a flight.

In the other case, which occurred many years afterwards, Lady Muir, hearing one of the Proverbs of Solomon quoted in the zenana of a Nawab or Rajah with whom Sir William Muir was holding a *durbar*, asked where it had been learned, and was shewn a Scripture portion which one of the Native ladies said her husband had purchased from a missionary for half-an-anna, and which had become one of the prized treasures of the family.

Wednesday, January 20.

—*Times of India:* "The meteor noticed in Bombay on Sunday night was witnessed at Ratnagherry. The *Satya Sodhak* of the 17th inst, has the following on the subject:—Last night about half-past 12 o'clock a very brilliant meteor of a large size was observed falling in a north-easterly direction. The light was dazzling and a rumbling sound was heard from the same direction a few seconds after the meteor disappeared."

—"A Cairo telegram of the 25th ult., states that there is every reason to believe that Osman Digma is alive and living at Kassala. For some time information has been received to this effect, but it was not sufficient evidence in face of the graphic description of his death in the battle against Alula, previously received. The Government, however, are now assured that Osmân Digma was not present at the fight, and that he is now preparing to march against Senheit and try to drive back Alula's forces. The Governor of Kassala was killed on the taking of that town. King John is reported to be preparing for war against the Italians. He is greatly enraged at their occupation of Massowah."

—"The address of the Vice-Chancellor at the University Convocation yesterday was marked by that grasp of the subject, that breadth of view, as well as knowledge of detail for which the senior Member of Council is distinguished. Looking back some fifteen years to the time that he was Director of Public Instruction, and was thus brought into close intercourse with the University, the Vice-Chancellor was able to make a comparison with the state of the work done by that noble institution then and now. The yearly average number of those who matriculated then was under 200, while now it is above 800. Those who took the B. A. degree then used to number between 12 and 18, while they are now above 70. But the number of those taking the higher degree, that of M. A., has not increased. It would be interesting to inquire why this is so. Is it because the standard of this degree has remained stationary and the other standards lowered? Or is the fact due to something else and quite removed from the standard of qualification? Does the industry of the students decline as they progress individually, or are they satisfied with the mere stamp of University examination and seek not for the substantial benefits accruing from the higher University curriculum? The thoughts suggested by this line of inquiry are of deep significance."

—*Bombay Gazette:* "It is notorious that in England large numbers of persons by understating their incomes evade paying their just share of the income-tax. Professor Fawcett illustrates this fact by a special instance which will be amusing or melancholy according to the reader's frame of mind. A particular street in London was, during a certain period, closed for traffic in consequence of improvements which were being carried out. The business of the various tradesmen who lived in the street was prejudicially affected, and they consequently claimed compensation. The amount of compensation which each individual received was apportioned to the net income which he derived from his business. All the tradesmen consequently made a return of their incomes. Some one, thinking that these returns were excessive, had the curiosity to compare them with the amount of the incomes which these tradesmen returned for the assessment of the income-tax. The extraordinary fact was revealed, that the tradesmen living in a respectable London street could practise so much deception, that for the purpose of assessing the income-tax they returned their incomes at a certain amount, and immediately declared that their incomes were double the amount when pressing their claims for compensation. Thus there is little doubt that the income-tax is objectionable as being to a certain extent a tax upon honesty, and as placing dangerous temptations to dishonesty in the way of persons who are not uncompromisingly moral."

Thursday, January 21.

—*Bombay Gazette:* "Mr. Paul Mowis gave a very interesting lecture on Insects yesterday evening in the Durbar Room of the Town Hall. In this room he had arranged on tables for inspection his beautiful collection of butterflies and insects which is intended for the Indo-Colonial Exhibition."

Here is a short extract: "The organism of most of the insects were such that they did not feel pain as vertebrated animals felt, because they had their bones outside their bodies and animals had their bones inside. Insects too were covered with a hard skin and this they threw off as did the spider. On the point of the utility of killing insects Mr. Mowis's first reason was for the ladies themselves. Where would they get their silks and satins from, if it were not for the annual destruction of millions of silkworms. It requires to make silk for a dress of 18 yards, material weighing about 4 lbs., and it takes 2,500 silkworms to spin the silk contained in one lb. of silken material. In other words it requires 10,000 silkworms to supply the material for the dress. And all these silkworms had to undergo the pleasing ordeal of steaming and boiling before the silk could be removed. When it is considered if these 10,000 silkworms be left to nature they would multiply to about one and a half millions in the course of twelve months. Ladies therefore cannot charge entomologists with cruelty or as clearly wasting insect life."

—*Dnyanodaya:* "A short time ago the English captured an Arab slaveship and rescued about 25 young slaves. These were brought to Bombay, and have been kept in an hired house until they could be properly provided for. Out of these, fifteen of the younger have been given into the charge of Rev. R. Winsor, to be trained in his Industrial School at Sirur. Mr. Winsor came last week to Bombay to receive his charge. He was taken to the house where they were guarded. Here he chose two girls and thirteen boys. After receiving a medical examination, their rags were exchanged for clean clothes and apparently in a happy state of mind; they were placed on board the train for Poona. The lads are a bright-looking set, and show good material for future training. We understand there were scores of applications by respectable citizens to obtain them as servants, but the Government has generously decided to give them an industrial training, though at the cost of their maintenance."

—*Rangoon;* (telegram): "A hairy family has arrived here from Mandalay, consisting of a woman, aged 63, and son, aged 28. Their faces are covered with long silky hair of a golden colour, 6 inches long. Neither the mother nor the son possesses canine teeth or grinders. The Burmese, who doubted the British success, know by the arrival of the hairy family that Burmese royalty no longer exists at Mandalay, as on no consideration was this family in previous reigns allowed to remove. Barnum's agent offered Theebaw one lakh to allow him to exhibit them for two years."

Friday, January 22.

—*Times of India:* "In view of the cry periodically raised as to the great progress which Roman Catholicism is making in England, it is a significant circumstance, remarks a home paper, that only three Romanists, two of whom are Irish, have been returned for English constituencies. One of these sits for Liverpool, through the influence of a Protestant, Mr. Parnell; the other is a distinguished lawyer practising in London."

—Annual Report; Madras Museum: While travelling in Burmah, Dr. Bidie says he noticed in several bazaars an article, which was evidently a fruit split in halves, being sold as a scrubbing brush. It was of an oblong shape, some 4 or 5 inches long, flat on the split side and convex on the natural surface and armed with stout bristle sufficiently strong to remove print and tar from wood, &c., with celerity. Local inquiries failed to get any information as to its source, and it was therefore sent to Kew, where Dr. Dyer at once identified it, and finally informed Dr. Bidie that it is the fruit of a species of *Pandannus* probably *fœtidus*, with the cellular tissue removed by maceration. Subsequently, a sample of the fruit was sent to Mr. T. Christy, who reported that he thought he could make valuable commercial use of it, provided he could only get it in quantity and in good case.

—Mr. Gladstone publishes in the January number of the *Nineteenth Century*, under the title "Proem to Genesis," a reply to Professor Huxley's intervention in his dispute with Professor Reville.

Mr. Gladstone says: "I do not suppose it would be feasible, even for Professor Huxley, taking the nebular hypothesis and geological discovery for his guides, to give, in the compass of the first twenty-seven verses of Genesis, an account of the cosmogony, and of the succession of life in the stratification of the earth, which would combine scientific precision of statement with the majesty, the simplicity, the intelligibility, and the impressiveness of the record before us. Let me modestly call it, for argument's sake, an approximation to the present presumptions and conclusion of science. Let me assume that the statement in the text as to plants, and the statement of verses 24, 25 as to reptiles, cannot in all points be sustained; and yet still there remain great unshaken facts to be weighed. First, the fact that such a record should have been made at all. Secondly, the fact that, instead of dwelling in generalities, it has placed itself under the severe conditions of a chronological order, reaching from the first *nisus* of chaotic matter to the consummated production of a fair and goodly, a furnished and a peopled world. Thirdly, the fact that its cosmogony seems, in the light of the nineteenth century, to draw more and more of countenance from the best natural philosophy; and, fourthly, that it has described the successive origins of the five great categories of present life with which human experience was and is conversant, in that order which geological authority confirms. How came these things to be? How came they to be, not among Accadians or Assyrians, or Egyptians, who monopolized the stores of human knowledge when this wonderful tradition was born, but among the obscure records of a people who, dwelling in Palestine for twelve hundred years from this sojour in the valley of the Nile, hardly had force to stamp even so much as their name upon the history of the world at large, and only then began to be admitted to the general communion of mankind when their Scriptures assumed the dress which a Gentile tongue was needed to supply? It is more rational, I contend, to say that these astonishing anticipations were a God-given supply than to suppose that a race, who fell uniformly and entirely short of the great intellectual development of antiquity, should here not only have equalled and outstripped it, but have entirely transcended, in kind even more than in degree, all known exercise of human faculties."

—Deaths in Bombay last week, 407. one from cholera.

Selections.

FROM CAIRO TO JERUSALEM.

ON THE ROAD FROM JERICHO TO OLIVET.

We made an early start and rode on to the brook Cherith where Elijah was fed by ravens, and we also had pointed out the mountain of the Temptation, now known by the name of Quarantina (forty days) where tradition has fixed the place of the temptation of our Lord: it is a mountain in the wilderness from which a very extensive view can be had, taking in Mount Hermon at one extreme point, looking across the valley of the Jordan and far away to the blue Hills of Moab, while Jerusalem with its pinnacles are visible on the west, a view that would include the land of Palestine which the Tempter promised to give our Lord if He would but bow down and acknowledge him. The recollections of Gilgal where we camped are deeply interesting: here the children born in the wilderness were circumcised, and the reproach was rolled away, calling the place Gilgal. It was at this place that the manna ceased, and the people knew that they had reached the promised land: the necessity of being miraculously fed had ceased and with it the manna, the supernatural not interfering with the natural, though it supplied the need, when food and water ceased.

The road from Jericho to Jerusalem has been greatly improved of late years, making it more passable for travellers although it might be greatly improved even now. When the unfortunate man who fell among thieves, as he journeyed along this road, I fancy it was as rugged and rough as a goat path. It requires no great play of the imagination to understand the story when passing through the defile of rocks, which would give ready shelter to a band of robbers who levied black mail upon most of the travellers who went alone, and unarmed from Jerusalem to Jericho. In a lonely part of the road we came upon a ruined Khan, which has been passed off as the inn in which the good Samaritan took the wounded man where he was treated as his guest. To my mind this lengendary story of the inn added no interest to the journey. I could not help feeling that the delusion was quite unnecessary to enable the traveller to realize the circumstances connected with the story of the Good Samaritan. The wild gorge in these lonely mountains suggest the possibility of a man being way-laid at this part of the road, and the Arabs of Jericho could provide robbers to repeat the scene of robbing a solitary traveller and also of beating him when robbed. Thanks to the protection of our Sheik, we passed through without either having to play the part of the Good Samaritan, or suffering like the beaten traveller who fell among thieves.

About noon we halted by a spring where there is a Khan, or halting place, and had our lunch before ascending the hill to Bethany and Olivet: riding along through the Olive and Vine yards that surround Bethany my companion very innocently wanted to know, "What Bethany was famous or notorious for." Any Sunday School child could have promptly answered the question, but so little interested in the story of the sisters of Bethany, was this accomplished gentleman that he didn't even care to turn aside to see this place of world-wide interest. The ride over Olivet through the Olive groves was very lovely, and solemn, as the city came full in view, we crossed the Kedron and entered by the gate of St. Stephen, which is kept by a guard of Turkish soldiers.

As soon as we reached our hotel we had some refreshment and started for the wailing place of the Jews: some are under the impression that it is got up on purpose to touch the pocket sympathy of travellers who may be moved to play the part of the generous Gentile to the impoverished Jew. My own impression however was, that it was real, and that the Jews would go and wait and weep, though no one came to witness their grief. The words of our Lord came with great force to my mind, "weep not for me, but for yourselves and your children," and to this day there is a cry in Jerusalem because of their desolation. Old men and women weep over the Temple stones and kiss them with their lips. It was impossible to witness such a remarkable scene of sorrow without being touched with their grief and dejection. I asked one old Jew, through our dragoman, whether he expected the Messiah, and his dull heavy face at once brightened with a joyous smile as he exclaimed "He might come to-morrow," and then read the seventy-second Psalm. General Sir A.— was so astonished at the earnestness of the answer that he said "why the man evidently believes that He might come to-morrow." There could be no doubt about the honest conviction of the old Jew and his firm belief in the Messianic Psalm, which he read to us. His feet shall stand on Mount Olivet came to mind at once, and the people that crucified our Saviour will have to receive Him as their King. Yes! He shall come again.

After dinner a party was made up to visit the Holy Sepulchre and witness the ceremony of Good Friday which is performed in the Latin Chapel. The crush was very great and the people were kept in line by Turkish soldiers, but when the procession went round to the different shrines, it was impossible to keep them back and they rushed along in a living stream after the priests and the banners, that were following a huge representation of the Crucifixion. Every priest and every pilgrim had a lighted candle or taper and the gigantic cross had a large wax figure upon it representing our Saviour. In my case, it was a feeling of horror that was produced, instead of reverential awe at such a hideous and ghastly sight, so that I left the building without entering the Latin Chapel, where they nailed this wax figure on the cross, and enacted the scene of Calvary. How such exhibitions can in any wise increase or intensify religious faith or even feeling is to my mind a strange mystery; to me it was a most repulsive exhibition of fanatical superstition, only calculated to drive thinking men into sceptical unbelief, and the untutored peasant into dark and dreary despair. It neither moved the heart nor convinced the intellect. This Good Friday at the Holy Sepulchre will ever remain in my mind as an evidence of priestly superstition which is destructive to an enlightened faith in the living Saviour. He lives, and the reality of His presence cannot be upheld by the exhibition of a wax figure on Good Friday, enacting the grave events of Calvary with theatrical effect in the Latin Church. May it not be open to question whether the real crucifixion did not take place on a *wooden stake* rather than on a wooden cross. It was the Roman custom to crucify its slaves on stakes, and we may be sure that neither mercy nor favour would lead them to deviate from the most degrading form of crucifixion adopted by them in the execution of malefactors. We are probably indebted to painters for the cross, which has become associated with the crucifixion on Calvary.

On returning to our hotel we met a bridal procession in the main street of Jerusalem, reminding me very vividly of the Parable of the virgins and their lamps. The Bride was inside a muslin canopy closely veiled and was surrounded with torch-bearers who walked in the bridal procession, making the same strange rattle in the throat which Eastern women make at such festive scenes.

Starting from Jericho in the morning and riding into Jerusalem, visiting the place of wailing, and then finishing the day in the Holy Sepulchre, staying up till nearly midnight, made our Good Friday trip a long but deeply interesting day's work. J. G. G. (*On Guard.*)

FULL-MOON CHRISTIANS.

BY REV. THEODORE. L. CUYLER.

A clock would be of little value which should only strike "one." There is but little more of value in the spiritual experience and influence of those who make a public confession of Christ, and then cease to grow. Their religion seems to begin and end with that act, as far as any visible power for good is concerned. But from sound, deep, sub-soil conversion, we should expect a steady continuance in faith, and constant development in the divine life.

So many are the hindrances to be overcome, that the great Apostle exhorted his new converts to "*continue* in the faith." In the first place the old nature is not entirely exterminated, even in the most genuine regeneration; as Paul was forced to fight his, and to bruise it with sturdy blows, so has every Christian had to maintain the same conflict. The flesh lusteth against the Spirit. "Why be so strict?"

murmurs the old selfish nature. "It is only a little thing; why not indulge it this once?" In addition to these and similar evil suggestions from within, there are constant weakening and demoralizing influences from without. Many social customs are unfavourable to robust conscientious godliness; so are certain temptations of business life in these days of hot competitions. Bunyan's Pilgrim halted in "Vanity Fair" only a few days, but many Christians have to encounter an intensely worldly atmosphere all the time. The Adversary, too, is never idle; the neglect to keep watch even for an hour, lets the enemy slip in through the postern-door. With some Christians there is a natural tendency to doubt and depression; this is aggravated by poor health and shattered nerves. With others there is a speculative tendency, which busies and bewilders itself with mysteries beyond our reach. Satan rejoices when he can entice a Christian into such fogs; they chill him to the bone. Every one of us has foes to fight, that just as much belong to us as our gait, or complexion, or features of the face. A Christian's school has no vacations; his campaign has no truces; his service no furloughs. He must battle his way up to the conqueror's crown.

In view of such obstacles, the strongest proof of the reality and power of heaven-imparted grace is found in the fact that so many hold out to the end. Over against the backsliding and desertions of certain professors, must be set the victorious experience of those who continue in the faith, and are kept by the power of God to a full final salvation. Those who attain to the richest, strongest, and most fruitful piety, are those who use the *Helps* most faithfully. They are devout students of God's Book, feed on it, and draw their soul's "rations" every day. They pray without ceasing, even in the face of discouragements. They keep Christ before them, and when we are looking at Him, we are not beguiled by the Tempter. There is a prodigious encouragement also in knowing that the Lord Jesus has His eye upon us, and makes continual intercession for us. His promises also are taken in like iron into the blood.

In estimating ourselves or others, we must not expect the impossible. The strongest have some weaknesses; the bravest show some scars. Christian character is to be estimated by the whole trend and bent of the man. No ship makes an absolutely straight track from New York to Fastnet-rock; no Christian can show a chart of his voyage without any variations from the air-line, but if he keeps on heading for heaven, he will, by God's help, reach it. Some Christless people do very many good things, and some Christians may commit grievous sins, as Noah, Hezekiah, and Peter did, and yet have their faces set towards God. Everything depends on the direction in which the life is steered, and on patient continuance in well-doing. To "continue in the faith," means to continue in vital heart-union with the Lord Jesus—evermore under His omnipotent grasp, evermore under His supreme guidance.

Some professors of religion are like the young moon that shines feebly above the horizon for an hour or two, and then goes down. The true Christian should be like the full moon that sheds its steady beams the whole night through. Clouds may occasionally float across and hide it; spots on the surface can be detected by the naked eye. But in spite of all these blemishings, the steady orb is there, reflecting the glory of the Son of Righteousness, and shining on and on, until it is swallowed up in the glorious day dawn of heaven. To be all this, is within the possibility of every soul, even the humblest and the most tempted, if that soul will simply *continue in the light and love of Christ.*—(*N. Y. Evangelist.*)

CHURCH REFORM.

SEVERAL hundred clergymen of the Church of England have signed an address which is to be presented to the Archbishops of Canterbury and York on the subject of Church reform. They represent that the question has become one of pressing urgency and beg that, in the interests of the nation, the Archbishops will take such steps as may seem best to forward legislation on the subject as early as possible in the coming Parliament. The reforms which the petitioners consider most pressing are these:—

To give a clearly defined share to the laity, by means of parochial councils and otherwise, in the administration of Church affairs. We are aware that a movement in the direction of lay co-operation, initiated by the Convocation of the Province of Canterbury in 1870, has made in recent years, and with the hearty approval of your lordships, some progress by means of ruridecanal, diocesan, and provincial conferences. But though parochial councils were equally with the other bodies abovenamed, recommended by Convocation, little or nothing has been done towards their formation. It appears to us that the establishment of parochial councils, or of some such bodies, with well-defined statutory powers, is of primary importance, as tending in the most effectual way to increase the local interest of the laity in Church affairs, and to stimulate and maintain in them a feeling that the national Church is theirs, and that they have a responsible share in its life.

2. To reform Church patronage, so as to put an end to the traffic in livings, and to secure that no one be appointed to a living without previous consultation of the parishioners or their representatives. With respect to these points, the report of the Select Committee of the House of Commons in 1884 on the Church Patronage Bill appears to us to be of great value. We would venture to express our hope that your lordships may be willing to promote a Bill which shall give legal effect to those of its resolutions which prohibit the sale of next presentations and, except to public bodies, of advowsons; as well as to those which give to the parishioners the power of objecting to the presentee, and which propose to define more clearly the power of the Bishop to refuse to institute.

3. To provide further security against ministerial inefficiency, from whatever causes it may arise. The Pluralities Acts Amendment Act of last session will, we believe, be useful in this direction; but we are of opinion that greater power and facility should be placed in the hands of the Bishop (if deemed necessary, supported by assessors) to remove incompetent and criminous clerks.

4. To reduce the anomalies of the present distribution of the endowments of the Church. Though much has been already done in this direction, further re-adjustment is, we believe, needed to meet the changed character of many localities, and the shifting of the population.

5. So far to relax the Act of Uniformity as to make it lawful to hold in our churches a greater variety of services, according to the needs and circumstances of the population in different parishes and districts. There are other questions of grave importance on which many Churchmen hold strong conviction. As, however, there is not the same unanimity concerning these questions, we desire to confine this memorial to the points mentioned above; but most respectfully and most earnestly we appeal to your lordships to use the weight of your high authority in favour of such reforms as we have indicated, believing that they cannot be delayed without detriment to the Church's influence and hindrance to her usefulness. We do so in the sincere belief that this expression of our opinions will not be unwelcome or altogether valueless. If you should be enabled to set on foot such a body of reforms, we feel assured that your work will meet with the grateful recognition of the nation.

THE REAL INFLUENCE OF WOMAN.

BY T. DE WITT TALMAGE, D.D.

IN the power which Eve exercised over Adam, and on the destiny of uncounted generations, I see a type of the power which her descendants should exercise. We have no sympathy with the flatteries that are showered upon her from the pulpit and the stage. The true nobility of woman consists in the power of a Christian influence. Eve's overthrow of Adam and the race was only an illustration of what power there is now in the frail arm of woman to strike until the echo rings through eternity, down among the caverns or up among the thrones. This influence was not monopolized by such great representative women as Eve, who ruined the race with one fruit-plucking, nor of Jael, who sent a spike through the head of Sisera, nor of Esther, who overcame royalty, nor of Abigail, who by her beautiful countenance arrested a hostile army, nor of Mary who nursed the world's Saviour, nor of the great dancer who carried about on a dish the gory head of John the Baptist, nor of grandmother Lois, who was immortalized in her grandson Timothy, nor of Charlotte Corday, who with her dagger slew the assassin of her lover, nor of Marie Antoinette, who could conquer a mob by one look from the balcony of her castle, and whose scaffold was a throne of forgiveness and moral courage. I refer to the mothers, to the wives, to the daughters, to the sisters who, unambitious for political power and the scramble of the hustings, are performing the ten thousand sweet offices of home.

When I thus speak I find myself using as a model one whom about twenty years ago we put away for the resurrection. About eighty years ago, just before the day of their marriage, my father and mother stood up in the old meeting-house at Somerville to take the vows of a Christian. Through a long life of vicissitude she lived blamelessly and usefully, and came to her end in peace. No child of want ever came to her door and was turned away. No stricken soul ever appealed to her and was not comforted. No sinner ever asked her the way to be saved and was not pointed to Christ. When the angel of life came to a neighbour's dwelling, she was there to rejoice at the incarnation; and when the angel of Death came, she was there to robe the departed one for burial. We had often heard her while kneeling among her children at family prayers, when father was absent, say: "I ask not for my children's wealth or honour; but I do ask that they may all become the subjects of Thy converting grace." She had seen all her eleven children gathered into the Church, and she had but one more wish, and that was that she might again see her missionary son; and when the ship from China anchored in New York harbour, and the long absent one crossed the threshold of his paternal home, she said: "Now, Lord, lettest Thou thy servant depart in peace, for mine eyes have seen Thy salvation"

We were gathered from afar to see only the house from which the soul had fled forever. How calm she looked! Her folded hands appeared just as when they were employed in kindness for her children. And we could not help but say as we stood and looked at her: "Don't she look beautiful!" It was a cloudless day when, with heavy hearts, we carried her to the last resting-place. The withered leaves crumbled under wheel and hoof as we passed, and the setting sun shone upon the river until it looked like fire. But more calm and bright was the setting sun of this aged pilgrim's life. No more toil. No more tears. No more sickness. No more death. Dear mother! Beautiful mother!

Sweet is the slumber beneath the sod
While the pure soul is resting with God.
—(*Guide to Holiness.*)

TO THE FRIENDS OF MISSIONS.

The wonderful progress which has been made in the cause of Missions within even the last decade is marvellous to contemplate. The Methodist Episcopal Church has kept fully abreast of her sister denominations in this advancing movement. Three notable things have recently occurred upon which the eye of Methodism has been fixed with the most intense interest. The first is that it now seems certain that notwithstanding the general financial stringency through which the country has been passing, a "million dollars" will be raised during one fiscal year for the treasury of the Missionary Society of the Methodist Episcopal Church. Another significant fact is, that the General Conference of the same Church, at its session of 1884, did deliberately and consciously endorse the missionary methods so long and successfully pursued by the Rev. William Taylor, in that it took him from the ranks of a missionary evangelist and exalted him to be the first in the line of Asburian Missionary Bishops, and sent him forward to devise both ways and means, under God, for the religious renovation of as much of the great continent of Africa as possible. The third fact worthy of especial attention is that Bishop Taylor being thus commissioned by God and the Church, went straight forward to a successful execution of this great trust, in the spirit in which it was given, and in the faith that having the Lord's watchful care, he would be as safe in Africa as anywhere else in God's domains. If some have been ready at any hour to be summoned to drop a tear over his remains, mangled and torn by wild beasts, or in imagination to stand over his open grave and to say "Alas, my Brother!" as another victim of African fever was buried out of sight, their sympathies have not been taxed to any such extent. Bishop Taylor has established six new and hopeful missions, extending in a line several hundred miles from the coast inland towards the heart of Africa He is again outside of the Dark Continent, and will soon "send (D. V.) an order for missionary recruits for ensuing year," with which to further penetrate that benighted land. More than a score of volunteers are enrolled ready to go when approved. —(*Christian Standard.*)

WHAT THE PEOPLE CAN DO.

Centralia, Nov. 17, 1885.

Mr. Editor: I see in your excellent paper of the 5th inst., the question asked "What can the people do?" This is followed by some good, common-sense remarks. Will you allow me to suggest a few things. The question is asked in view of the movement in your city to see what can be done to save sinners. In the first place, let me state a few things that took place in a country church in Central New York in 1825. I was requested to spend a week in said church while a student. I arrived there on Saturday evening. On the Sabbath the pastor introduced me to one of his elders, and wished me to go home with him, and assist in the meeting in the evening, and then visit with him from house to house during the week. After talking the matter over with the elder, and having a season of silent prayer, asking God what He would have us do, I asked the elder what he thought of our proposing to the church that they should ask Jesus Christ to come among them on the business of redemption, and to remain there until the work of redemption in that place should be accomplished. He remained silent for awhile, then said "I do not see any reason why that would not be proper." We then spent the time till the hour of public worship, in prayer. At the proper time I made the proposition to Christians; I told them what a Saviour He was, that He would save whole families, in short, all the families in the place. I explained as well as I could His promise "Behold, I stand at the door and knock," etc. The night was mostly spent in prayer. Early in the morning we commenced to visit. In the first family we found every impenitent sinner there under deep conviction. Soon the elder declined to take any part. After we had made several calls, as we left a family he threw his arms around my neck, saying "My dear sir, if God comes any nearer, I shall die." He spoke what I had felt for some time. In the next house we found them still praying. There we had a prayer-meeting, and asked God to stay His hand, and to strengthen us to know and do His will. During the day, every impenitent sinner we met we found to be under deep conviction. At evening it seemed that the whole village came together, and it was ascertained that thirty-two men and women had found the Saviour. The rest of the week was spent in a similar manner, and at its close, it was found that almost every adult person in the place had embraced Jesus Christ as their Saviour. I learned afterwards that more than one hundred united with the church at one time. Of those who entered the ministry, six went at one time as missionaries to the heathen. This was the result of having the right kind of help. There was no preaching; sinners were ready to inquire "What must I do to be saved."

Now, Mr. Editor, I think it a correct principle that what God has done for His people under certain circumstances, He will do again under similar circumstances. When I saw the good people of New York city making a move to save lost men, my heart was glad. But they want help; it is no small thing to cure all the love of sinning in New York city and Brooklyn, and save their souls. Christians can have all the help they need to accomplish this object, and it will be so safe and so efficient and abiding. Jesus Christ stands knocking at the heart of every Christian. Now suppose that every Christian in those cities should spend even one night in united prayer, that Jesus Christ would come among them and there abide, until the love of sinning was destroyed, and every fountain of iniquity dried up, and every soul become loyal to God? Why, I tell you God would bow the heavens and come down, and would breathe the spirit of life upon all that moral desolation, and would make it as the garden of the Lord. I mean something very different from the ordinary influences of the Holy Spirit in revivals. In performing the labours in more than one hundred revivals, I cannot say that the Saviour was thus present in more than ten of them —I mean all that the Saviour meant when He said to His disciples "I will manifest Myself to you," in other words, that He should be properly enthroned in the hearts of His people. Now let all those who visit be clothed with salvation, and they will have great power with God and man. All those who thus put on Christ Jesus, to them He gives the benefit of His name at the mercy-seat, and they see and feel that it is proper for them to ask for as many and as great things, as it would be for Jesus Christ to ask, and like Jacob, they will not take a denial. By thus taking hold on God, you will soon know that Jesus Christ is mighty to save.—(*N. Y. Evangelist.*)

Elijah Buck.

BETHSHAN.

JOTTINGS FROM RECENT MEETINGS.

Mrs. Walsh, 58, Shaftesbury Road, Hammersmith: 'I praise God for what He has done for me. I have been to all the hospital doctors I could think of. They told me that my heart was in such a condition that they could not meddle with it. About a month ago, I went to clean my bedroom, and the exertion made me very ill. I was compelled to lie down, and, lying there in my helplessness, I said, 'Lord, I am Thine,' and I heard the words,

'LEAVE OFF CLINGING.'

I had been clinging for healing. Now I was to take the Lord's way—I had to leave off clinging. And, praise the Lord, He has healed me and blessed me beyond what I can tell. The person sitting at my side I brought here for the strengthening of her eyesight; but while coming with her in the tram-car, something seemed to say to me, 'Why do *you* wear glasses?' and I there and then determined to do without them, and to trust the Lord for the healing of my own sight also, and I believe He did the work then.'

After the anointing service which followed, Mrs. Walsh again rose and said: 'I think the best proof I can give that my Jesus has healed my sight, is by reading the framed passage of Scripture hanging over the platform. I have not been able to read without glasses for sixteen years; but I can read now without them.' She then read distinctly, "If thou wilt hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. xv. 26).

Mr. F. Baldwin: 'I was anointed here last week for extreme weakness. I went away from this place perfectly healed, and stronger than I have been for many a long day.'

Miss Emily Ball; 'I have suffered much ever since my birth especially from bronchitis. The doctor said I should never be better, but I thank God I was led to trust Him, and was healed without the use of remedies. In the early part of last spring, I was again attacked with bronchitis, and was so ill that my breathing could be heard in the next room. My friends thought I was nearly gone and could not live long. They sent for the doctor, fearing the result of my dying without medical attendance. I said, 'Let us get on our knees,' and bless God, He delivered me there and then. In the morning, I awoke as ill as I ever was in my life. The devil tempted me with all his power, saying, 'Well, you accepted the Lord last night as your Healer. What about it now?, 'Yes,' I thought, 'I did accept Him as my Healer, and here am I worse than before.' I could not speak audibly, but between my own soul and God I said, 'Lord, Thou hast healed me, and I will trust Thee.' In less than an hour, I was perfectly delivered, and have never experienced anything of my complaint since.'

Miss Handford: The Lord has often raised me up from complicated and dangerous illnesses. About eighteen months ago, I was lying on a mattress, almost helpless, and diseased from head to foot. I was suffering, amongst other things, from tumour in the head, and the softest pillow always felt to me like a hard stone. As I lay there, the Lord drew near to me and said,

"WILT THOU BE MADE WHOLE?"

I did not answer at first. I had suffered so long, I felt I would rather go home than live longer; but after talking to the Lord about it, and putting everything into His hands, I said, 'If it will be more for Thy glory, I will' Just after that, I received a letter from a clergyman who said, 'You have accepted the Lord as your Saviour from sin, why not accept Him as your Healer? John v. 6 ("Wilt thou be made whole?")' Thus I had this question brought to me in two ways. A little while after, the Lord said, 'Ask what thou wilt.' Well, my first thought was my head, and I asked the Lord to heal it. Then began a week of such terrible suffering as I can never describe. I thought I should go mad or die, but, from that time, the Lord healed my head. Then He healed my throat; and now I can go out-of-doors in the cold. I am far from strong; but

I believe it is the Lord's will to complete my healing.'

Mrs. Atkinson: 'My son was lying in a critical state from an accident. He had concussion of the brain, his face was dreadfully swollen, his mouth ulcerated, his wrist sprained, and his mind wandering. The doctor gave scarcely a hope of him; but in answer to prayer, all his wounds were healed in one night. The next morning, the nurse thought there was a different man in the bed, he was so completely changed, his mind restored and all. She and the doctor were both convinced that it was the hand of God. He was quite well the next day.'—(*Thy Healer.*)

Miscellany.

—From a discourse by Rev. Dr. MacLaren, in *Chr. Commonwealth* :—

"This Cup speaks to us of the forgiveness of sins.

"One theory, and one theory only, as it seems to me, of the meaning of Christ's death, is possible, if these words of my text ever dropped from Christ's lips, or if He ever instituted the rite to which they refer; He must have believed that His death was a sacrifice, without which the sins of the world were not forgiven, and by which forgiveness came to us all.

"And I do not think that we rightly conceive the relation between the sacrifices of barbarous heathen tribes, or the sacrifices appointed in Israel, and the great sacrifice on the Cross, if we say that our Lord's death is only figuratively accommodated to these in order to meet lower or grosser conceptions, but rather I take it that the accommodation is the other way. In all nations beyond the limits of Israel the sacrifices of living victims spoke not only of surrender and dependence, but likewise of the consciousness of demerit and evil on the part of the offerers, and were at once a confession of sin, a prayer for pardon, and a propitiation of an offended God. And I believe that the sacrifices in Israel were intended and adapted not only to meet the deep-felt want of human nature, common to them as to all other tribes, but also were intended and adapted to point onwards to Him in Whose death a real want of mankind was met, in Whose death a real sacrifice was offered, in Whose death an angry God was not indeed propitiated, but in Whose death the loving Father of our souls Himself provided the Lamb for the offering, without which, for reasons deeper than we can wholly fathom, it were impossible that sin should be remitted.

"I insist upon no theory of an Atonement. I believe there is no Gospel, worth calling so, worth the preaching, worth your believing, or that will ever move the world or purify society except the Gospel which begins with the fact of an Atonement, and points to the Cross as the altar on which the Sacrifice for the sins of the world, without Whose death pardon is impossible, has died for us all.

"Oh! dear friends, do not let yourselves be confused by the difficulties that beset all human and incomplete statements of the philosophy of the death of Christ; but getting away from these, cleave you to the fact that your sins were laid upon Christ, and that He has died for us all; that His death is a sacrifice; His body broken for us; and for the remission of our sins, His blood freely shed. Thus, and only thus, will you come to the understanding either of the sweetness of His love or of the power of His example; then, and only then, shall we know why it was that He elected to be remembered, out of all the moments of His life, by that one when He hung in weakness upon the Cross, and out of the darkness came the cry, 'My God, My God, why hast Thou forsaken Me?'"

—*Word and Work*: Interest of rather a special nature attached to the meeting held on Thursday evening last in King Edward Ragged Schools and Mission. This interest arose not only on account of the unveiling of a monumental tablet and bust of the late Earl of Shaftesbury, but also from the fact that his son accepted the presidency of the mission, and in so doing spoke in such a noble and Christian manner as to win the hearts of all present and awaken the hope that he will seek to follow in his revered father's footsteps.

The Earl of Shaftesbury, who spoke with deep emotion said: May I say on this occasion, my dear friends, may I even say my dear brothers and sisters, I have come here, at a great expense to my own feelings, to perform what I consider a sacred duty of respect and affection to my father, and your father, and the father of the suffering, totally irrespective of nation, colour, or creed. Mr. Williams has told us that institutions such as these had saved our country from revolution. There is no doubt whatever such has been the case. Men in every great crisis, when the depths boil up as it were and become the scum, and when everything we have been taught to consider sacred seems to be on the point of collapse, have looked for "saviours of society," and "saviours of society" have saved society; but how? By grape and canister, by streets deluged with blood, by children made orphans and wives made widows. But this great man you and I honour saved society without shedding any man's blood, or carrying desolation to any home, but on the contrary by bringing sunlight into the dwellings of many of the unfortunate, who would otherwise have been lost in the bitterness of despair. And when we talk of "society," what is society? Not the common idea attached to "society" journals; that is the society of fashion and pleasure. But the commonwealth of England, that is society. And every citizen of England must feel that to men who work unselfishly and continuously in the fear of God and for the true welfare of men England owes much. I who now address you cannot hope to attain to the immense capacity and intellect, untiring energy and perseverance, which so distinguished my revered father. God, in His infinite wisdom, raises men like that now and then to teach us how to live and how to die.

I trust this monument and bust may be a lesson and example to every one of us, for there is not one of us who may not take example from that great and good man, and so labour that when we are called to our account we may hear the words, "Well done, good and faithful servant."

Rev. J. de Kewer William in moving a vote of thanks to the Earl for taking the chair, and for accepting the presidency of the schools, referred to the late Earl as the foremost man in the cause of Christian charity, and trusted his son would develop into a right worthy Earl Shaftesbury, that the motto of the Ashleys might still be bravely borne—"Love—Serve."

—*Guide to Holiness*: "Have you ever heard the Gospel before?" asked an Englishman of a respectable Chinaman, whom he had not seen in his mission-room before. "No," he replied, "*But I have seen it!* I know a man who used to be the terror of his neighbourhood. If you gave him a hard word, he would shout at you, and curse you for two days and nights without ceasing. He was as dangerous as a wild beast, and a hard opium smoker; but when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, and has left off opium. Truly, the teaching is good."

Friends! the outside world wants to *see* religion in you—how it affects your spirit, your words, your acts. Are you *Christ-like?* That is the question. Such a sight, the sight of a transfigured character and life is priceless—it is saving.

—Same: Life comes to us by the promises. The promises are prompted by infinite love, and if we accept them by faith and as God enjoins, we are made partakers of the Divine nature, and become one with the Father and the Son. The Spirit speaks, saying, "Step out on the broad platform of God's love and promises." How helpfully, hopefully these words are spoken to encourage us to appropriate the promises we need. God's love is unbounded and everlasting, His word, like himself, immutable; let not our weakness of faith prevent our receiving all the good included in the promises,—both temporal and spiritual. Do not forget that the spiritual good is an absolute promise, and in it is included all temporal good necessary for our highest well-being, as God in the infinitude of His wisdom knows the real need of every soul.

The promises are exceeding great and precious. It seems as if infinite wisdom had exhausted the wealth of words, in the effort to lead man to understand and apprehend his privilege in Christ Jesus,—for "His divine power hath given unto us all things that pertain unto life and godliness. (2 Pet. 1: 3.)

To meet the case of any one tempted to feel that the promises are general and not specially designed for him, He says, "Even so would I have removed *thee* out of the strait into the broad place where there is no straitness." How often unbelief ties God's hand and prevents our receiving what He designs.—*Mrs. S. H. Cooper.*

—Tyndall, the eminent scientist, we believe it is, who has said that, behind the facts and phenomena of Nature, there is, and must be, "an Eternal Energy." Why not say that there is, and must be, a Personal God? Why not say that "every house is builded by some man," and that "he that built all things is God?" Why not say, with an apostle, that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead?" Why not say with Moses, in the Book of Genesis, that "*in the beginning God created the heaven and the earth?*" Why avoid the word "God," and substitute the phrase "Eternal Energy," in accounting for the facts and phenomena that salute our observation? Why this reluctance to have a personal God at the head of the universe, and as the source of all things? Why so much scientific talk about the so-called laws and forces of Nature, and so little talk about the God to whom the Bible traces all these laws and forces, alike in respect to their origin and continuance? The best account of things—the one most easily apprehended, most satisfactory to reason, and most useful to the heart and life—is that given in the Bible. It brings the soul at once in contact with the Great Spirit, whose existence, attributes, and will, abundantly explain all existence, and whose relations and moral character invite obedience and affection. We much prefer the God of the Bible to Tyndall's "Eternal Energy." The former is personal, and the latter is not. The former is an object for worship, and the latter is not. The gospel of "Eternal Energy" is a very poor gospel for either the head or heart of man.

TELEGRAPHIC NEWS.

London, January 14th: The *Times* publishes a telegram stating that Greece and Servia have refused to comply with the request contained in the Collective Note of the Great Powers that they, in conjunction with Bulgaria, should disarm.—Dr. Hunter, the member for North Aberdeen, has decided to move an amendment to the address in reply to the Queen's speech, condemning the annexation of Upper Burmah and the saddling of India with the cost thereof.

Sofia, 14th: Bulgaria and Servia have agreed to Bucharest as the place of meeting for the delegates entrusted with the negotiations for

bringing about peace between the two countries.

Athens, 14th: Greece and Servia are negotiating for an alliance against the Bulgarian union.

Berlin, 14th: The German Parliament was opened to-day by the Emperor William in person, who, in his speech on the occasion, expressed confidence in the maintenance of the European peace.

Paris, 14th: President Grévy has granted an amnesty to all political prisoners.

London, 16th: The correspondence which has passed between the Earl of Carnarvon and the Marquis of Salisbury shows that the former only accepted the post of Lord Lieutenant of Ireland on the understanding that he would hold it till the meeting of the new Parliament. —The Earl denies that his resignation was caused by any difference of opinion in the Cabinet.—The *Daily Telegraph*, in a leading article this morning, announces that at a Cabinet Council held yesterday it was resolved to re-enact the repressive measures with respect to boycotting in Ireland.—Mr. Edward Stanhope, the Vice-President of the Council, will be appointed in the place of Sir W. Hart-Dyke as the Chief Secretary for Ireland with full executive power.—The Viceroyalty will be put in commission.—Sir Charles Warren, the late Special Commissioner in Bechuanaland, has been promoted to the rank of Major-General and appointed to the command at Suakim.

Paris, 16th: A Ministrial statement was made to-day in the Senate and Chamber of Deputies. In it the Government hints at the likelihood of the separation of Church and State. The policy of the Government will be strict economy in all quarters. No more epeditions will be undertaken, and a French Protectorate over Tonquin and Madagascar will be organised on the simplest bases.

Cettigne, 16th: Prince Nicholas of Montenegro has gone to Constantinople in reply to an invitation from the Sultan.

Belgrade, 16th: Servia has refused to disarm, because no peace negotiations have yet been opened.

Sofia, 16th: Bulgaria has intimated her willingness to comply with the Collective Note of the Powers respecting disarmament as soon as Servia disarms.

Athens, 17th: Greece has refused to comply with the Collective Note of the Powers in which she was called upon to disarm.

London, 18th: The *Times* of to-day publishes a letter from the Duke of Bedford stating that he will secede from the Liberal Party if Mr. Gladstone yields to Irish disloyalty.

Suakim, 18th: The rebels in the neighbourhood of Suakim are showing renewed activity, and have again taken to firing on our patrols.

St. Petersburg, 19th: The Russian Government is making proposals to the Powers for further action in view of the refusal of Bulgaria, Servia, and Greece to disarm.

London, 20th: Lord Salisbury yesterday received a deputation representing five Irish Loyalist societies. The deputation, in their address to his lordship, asked that the Government should rigorously enforce the law in Ireland, and destroy the tyranny of the National League, which is doing so much harm. They also protested against granting Home Rule to Ireland.—Lord Salisbury, in reply, said he fully appreciated the gravity of the crisis, and they might rest assured that he will be true to the responsibilities involved.—The hired transport Deccan, with the second batch of re-enforcements for India, sailed yesterday from Portsmouth for Bombay.—(Noon.)—Mr. Gladstone has written a letter, declining to receive a deputation from Belfast which was desirous of waiting on him. The Right Hon'ble gentleman denies that he is responsible for the plan for the settlement of Ireland which is attributed to him, and says that he awaits the proposals of the Government on the subject.

Cairo, 21th: At a conference held between the Khedive, Sir H. Drummond Wolff and Ahmed Moukhar Pacha the necessity of forming two battalions of Egyptian troops to replace the British garrison at Suakim was agreed to.

London, 21st: It is officially announced that the Right Hon. W. H. Smith has been appointed Chief Secretary for Ireland.

A FATAL MISTAKE IN AMERICA.

THE *Cleveland* (Ohio, U. S. A.) *Press*, of Feb. 23, 1883, publishes an account of a fatal surgical operation which has caused a great commotion among medical men throughout the whole country: Dr. Thayer, the most eminent surgeon in Cleveland, pronouncing it scandalous. It appears that a Mrs. King had been suffering for many years with some disease of the stomach which had resisted the treatment of all the physicians in attendance. The disease commenced with a slight derangement of the digestion, with a poor appetite, followed by a peculiar indescribable distress in the stomach, a feeling that has been described as a faint "all gone" sensation, a sticky slime collecting about the teeth, causing a disagreeable taste, especially in the morning. This sensation was not removed by food, but on the contrary, it was increased. The eyes then became tinged with yellow, and were sunken. After awhile the hands and feet became cold and sticky—a cold perspiration. There was a constant tired and languid feeling. Then followed a dreadful nervousness, with gloomy forebodings. When rising suddenly there came a dizzy feeling like vertigo. After a time the bowels became costive, so that it was difficult to procure a movement without a cathartic. Soon followed a disposition to spit up the food after eating, sometimes in a sour, fermented condition. All this derangement caused a terrible palpitation of the heart, so as to make the breathing difficult. Finally, the patient was unable to retain any food whatever, and there was constant pain in the abdomen. All prescribed remedies failing to give relief a consultation was held, when it was decided that the patient had a cancer in the stomach, and in order to save the patient's life, an operation was justifiable. Accordingly, on Feb. 22, 1883, the operation was performed by Dr. Vance, in the presence of Dr. Tuckerman, Dr. Perrier, Dr. Arms, Dr. Gordon, Dr. Lapuer, and Dr. Halliwell, of the Police Board. The operation consisted in laying open the cavity of the abdomen and exposing the stomach, bowels, liver, and pancreas. When this had been done, an examination of the organs was made, but, to the horror and dismay of the doctors, there was no cancer to be found. The patient did not have a cancer. When too late, the medical men discovered that they had made a terrible mistake. They sewed the parts together and dressed the wound that they had made, but the poor woman sank from exhaustion and died in a few hours. How sad it must be for the husband of this poor woman to know that his wife died from the effects of a surgical operation that ought never to have been performed. If this woman had taken the proper remedy for dyspepsia (for this is what the disease really was), she would have been living to-day. Seigel's Curative Syrup, a remedy made expressly for dyspepsia or indigestion, has restored many such cases to perfect health after all other kinds of treatment have failed. The evidence of its efficacy in curing this class of cases is too voluminous to be published here, but those who read the published evidence in favour of this dyspeptic remedy do not question its convincing nature; and the article has an extensive sale. Sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Limited, 17, Farringdon-road, London, E. C.

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(Signed) "Wm. Rendall."

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Per P. and O. Str. *Malwa*, Jan. 15:

For London—Major and Mrs J Burne, Mrs R Moore, Mrs Verner, Mrs M A Judge, Mrs Reid, and Miss Hennessy.
For Venice—Mr G Briscoe, and Col R G Smyth, RE.
For Brindisi—The Earl of Lauderdale.

Per St. *City of Carthage*, Jan. 16th:

For London—Miss Powell, Mr R E Mackeell, Mr J Pace, Mr G Granguest, Mr R Voss, Mr S J Pearcey, Mr J Hansen, and Mr J Thomson.

PASSENGERS ARRIVED

Per Italian Str. *Manilla*, Jan. 15:

From Genoa—Mr Mason, Mr Steindale, Mr Proudfoot, Mr Hugh Crawford, Mr S C Lyell, and Mr Rogin.

Per P. and O. Str. *Peshawur*, Jan. 20:

From London—Mr Rockham, Mr and Mrs C Brown and child, Mr H F Otis, Capt and Mrs Grant, and Mr Cartland.
From Venice—Mr G Rivaz, Mr L Alison, Mrs Strahan and 2 children, Mr and Mrs Buyers, and Dr and Mrs Gayford.

From Brindisi—Col F S Stanton, Maj C H Scott, Mr G Jacob, Mr Donkin, Mr Donkin, Mr Martindale, Mrs Theo Morison, Mr Guttmann, Mr C B Braham, Mr Geo Macpherson, Mr H A D Phillips, Mr T Benson, Mr and Mrs Brett, Rev H Schaffter, Mr H A Lawrence, Hon Justice Prinsep, and Maj W G W Macbay.

Per Hall Line Str. *Merton Hall*, Jan. 21:

From Liverpool—Rev Mr and Mrs J Small, Miss Small, Mr Hodder, and Miss Scollard.

Domestic Occurrences.

BIRTHS.

TAPSELL—January 16th, at Poona, the wife of Charles Tapsell, Survey of India, of a son.

STEELE—January 20th, at Anand, Gujarat, the wife of Rev. J. F. Steele, I. P. Mission, of a son.

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- Mr. H. R. Wilkinson. (John Connon School.)
- Mr. Counsell. (John Connon School.)
- Miss Moffatt. (Scottish Schools, Byculla.)
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Driver, G. I. P. R.

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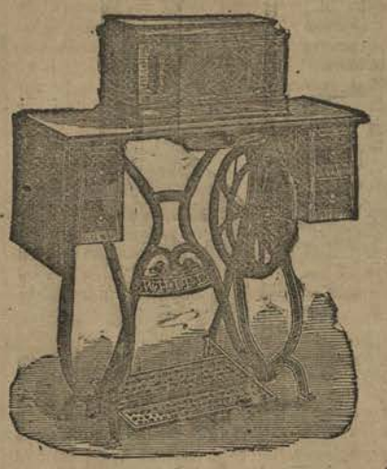

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